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kwamai spoke tongues similar or identical with each other, but set off from Maricopa-Halchidhoma.

The Maricopa have been historically linked with the adjacent Pima. For this reason they have been invariably dismissed as merely Pima-like by earlier writers who uniformly approached from the side of the historically more important, and more numerous, Pima. Their culture was, however, not that of the Pima. It was rather a lower Colorado culture resembling the Pima to no greater degree than the Pima themselves resembled the lower Colorado peoples.

There are today two Maricopa communities; one in the confluence of the Gila and Salt Rivers, the other, smaller, on the south bank of the Salt at Lehi, a few miles north of Mesa. To the local whites, all the members of these communities are "Maricopa." Actually they consist of the five Yuman tribes mentioned above, intermarried through several generations. It would be difficult to say whether Maricopa or Halchidhoma blood is now preponderant: the Kohuana, Halykwamai, Pima, and lesser ingredients, such as Yuma, are small. Today they form tribally unsegmented communities of Maricopa speech.

The larger Maricopa community in the Gila-Salt confluence numbers somewhat under three hundred individuals. Their scattered houses lie on the extreme western end of the Gila River Indian Reservation, a few miles west of Laveen and about fifteen southwest of Phoenix. There is little contact with the Pima villages, the nearest of which is now ten miles southeast near Gila Crossing. All the notes on which this paper is based were obtained from this community. That at Lehi was not visited. The Lehi group was said to consist of a half dozen families, primarily Halchidhoma. The earlier location of these mixed groups was on both sides of the Gila from Gila Crossing for ten miles upstream to Pima Butte. This area was abandoned in favor of the present locations a half century ago. There is now no Yuman-speaking person in their former territory, nor on the so-called Maricopa Indian Reservation twenty-five miles south, and none in the Gila Bend district.

Little of the ancient culture remains, the "Maricopa" having

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101 114 According to Mrs. Redbird, the name xaltcaðð'm is derived from xalyaðð'mbag, "people with queer ways."[5] (A man who acts queerly is called pipaxalyaðð'mbag). Less certainly she suggested at another time that kavĕltcaðð'm (see below) meant "western (or downriver) queer people." On the other hand Kroeber recorded the divisions of the Mohave as Mat-halyadhoma and Kavilyadhoma, northern and southern (up- and downstream) respectively. Similarly Forde recorded the names of two outlying settlements of the Yuma as kavĕltcaðum, "south (i.e., downriver) dwellers," and metvaltcaðum, "north dwellers." He writes, "The term altcaðum, according to my informants meant 'pushed out to a distance.' "[6] The etymologies are not incompatible.

101 The names Maricopa, and its antique form Cocomaricopa, have no meaning according to Mrs. Redbird and others, but are recognized only as "Spanish" names. One old man offered what I believe a folk-etymology: the Spaniards called them "mariposa" (butterfly), because they were in the habit of painting stripes on their faces and hair, which the Indians transposed to "maricopa." Opa, the name given by the Spanish writers of the eighteenth century to the people of Gila Bend, was not recognized. (It may be an abbreviation of the full name, as Supai is in common use for Havasupai, or it may be related to their town at Gila Bend in Spanish days, Upasoitac or Opasoitac.) The element coco—(koko—) has no meaning. Harrington translates Maricopa (Marĭkapa') "bean [114] people,"[7] but Mrs. Redbird, with whom this was discussed, said the form would not be maxi'kapa but maxi'kpipa. There is yet another possibility; that Maricopa is a Yuma designation for them. Font remarked (1775), "Among the 101 [Yuma] women I saw some men dressed like women, with whom they go about regularly, never joining the men. The commander [Anza] called them *amari-* 838 *cados*, perhaps because the Yumas called effeminate men *maricas*."[8] While this is not the regular Yuma word for berdache (male transvestite, elxa'; female, kwe'rhame:[9] cf. Maricopa ĭl,axai' and kwĭnaxamĕ'), it may be an alternative or the jocular application of a name given the Maricopa.[10] The embattled Yuma and [648] Maricopa were in the habit of hurling insults at each other, styling their opponents women or berdaches. Their respective mountain champions were supposed to transform the opponents into berdaches. The word may thus be a Yuma designation for effeminate men in general. On the other hand, this is certainly not the Maricopa expression: an effeminate man, or one so mocked, would be called cĭl,axai'g, "girlish" (from macaxai', "girl"). Maricopa informants did not recognize Font's words.

[5] Kroeber (*Handbook*, p. 759) translates Mohave halyadhompa, "odd" or "crooked."

[6] Kroeber, *Handbook*, p. 746; Forde, *Yuma Ethnography*, p. 102.

[7] Harrington, *Yuma Account of Origins*, p. 324.

[8] Bolton, *Anza's California Expeditions*, IV, 105.

[9] Forde, *Yuma Ethnography*, p. 157.

[10] *Amaricado* and *marica* are both good Spanish, meaning effeminate man, sodomite. The latter is known from at least the seventeenth century in the form *maricon*. According to the context *marica* is by a coincidence also the Yuma word and Anza was evidently indulging in a pun.

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101 The Cocopa also describe a small band of "Pima" (hatbas) living near Somer-
173 ton who were exterminated by the Mexicans. They traded with the Yuma. These are undoubtedly the Sand Papago of Lumholtz, who occupied the desert tract east of the Colorado and at the head of the Gulf of California southward to the Rio de Sonoita. Their principal camps were at the waterholes in the Gila and Pinacate Ranges east and south of the desert.[12]

South of the Papago in general in Mexico were Indians today called indiscriminately Yaqui (yaks). This may not be an ancient designation but derive from Yaqui now living at Nogales and Phoenix.

Yavapai and Apache, the dwellers of the mountains north and east, were alike called yăvipai'. The unfriendly Apache who drove the Pima westward were called yăvipai' ĭnya', "eastern Yavapai." Another Apache group living eastward of the Pima and south into Mexico was described as friendly with the Pima and Maricopa and in enmity with the present San Carlos Apache. These were called yăvipai' xastàu'llc, "washed Yavapai." The Apache of the Globe district, now the San Carlos Apache, were yăvipai' àhuadj, "Apache Yavapai" (àhua, "fierce [person]," "enemy"). The subdivisions of Yavapai recognized by themselves were not known to the Maricopa; a clear indication of their lack of contact other than through bitter warfare. The Maricopa classed them only roughly by their position: yăvipai' àxa'n, "true Yavapai," were the eastern people, inhabitants of the Verde River and the headwaters of the Salt; yăvipai' kàve', "west Yavapai," those occupying the mountains from Hassayampa Creek to the Colorado. (Corbusier's term Tulkepaia, which Gifford found applies to the western Yavapai, was unknown, and has no meaning in the Maricopa language.[13]) These mountain dwellers were known as a roving people, cave dwellers, who sometimes came down to the low country on the Salt River to stay for some weeks gathering the ripened fruit of the giant cactus.

[648]

Beyond the screen of mountain tribes, through which there was no penetrating, were known to live the Walapai (hualàpai) and Hopi (muk, i.e. Moqui). The Walapai were known as friendly to

[12] Gifford, Cocopa MS; Lumholtz, *New Trails in Mexico*, pp. 329, 394, map.

[13] Corbusier, p. 276; Gifford, *Southeastern Yavapai*, p. 177.

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hitherto unknown, as much as the name Cocomaricopa, that made possible the assumption that the residents of the lower Gila were Maricopa alone.

We must assume from the Spanish references from the end of the seventeenth century on, that the relations of the Pima and Maricopa were close. There is therefore no reason for assuming that their reciprocal cultural influence dates only from their close proximity in the nineteenth century. In fact, I am very doubtful that there was any great accession of novelties from the Pima in the later days of their association, since my informants implied that most of the traits they had in common were old traits among the Maricopa. This means much for our interpretation of the period and the rapidity with which the Maricopa acquired a Piman gloss. But it must also be borne in mind that the Pima were at least as heavily infiltrated by Maricopa culture, as I shall demonstrate elsewhere.[63]

INTERTRIBAL RELATIONS

The greatest friendships of the Halchidhoma while on the Colorado were with the Pima, the "Mission" Indians (i.e. Cahuilla), Walapai, Cocopa, and of course the Maricopa and Kaveltcadom, according to Kutox. We know from other sources of their friendship with the Kohuana and Halyikwamai. Why the Papago were not mentioned is not clear; possibly because they were seen only infrequently when the Halchidhoma were visiting the Gila River peoples. The case of the Walapai is not clear. To be sure, they had an enemy in common, the Mohave,[64] yet the Halchidhoma may not have known the Walapai until they moved northward to Parker. It is difficult to know whether Kutox was not generalizing from a particular case; his own paternal greatgrandfather was Walapai or part Walapai. At any rate, this remote ancestor must have lived among the Halchidhoma, since Kutox carries his sib name.

[63] I have in preparation a paper, entitled "Cultural Relations of the Gila River and lower Colorado Tribes," demonstrating that all the lowland Arizona tribes shared a single culture.

[64] Although the Walapai were not persistently unfriendly to the Mohave (Spier, *Havasupai Ethnography*, pp. 238, 244).

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Maricopa

175
648 Maricopa friendships differed only by reason of their eastern position: they might be weighted as Pima and Papago, Halchidhoma and Kaveltcadom, and Cocopa. Despite the fact that the Pima were their allies and immediate neighbors, especially so in more recent times, the Maricopa had relatively little to do with them. To this day, they know little and care little about the [186] Pima. Nevertheless, they readily speak of the Piman culture as richer than their own, at least in material arts. The fact is, that despite their proximity the Maricopa have absorbed relatively [177] little from the Pima, having had much less to do with them than their constant coupling in the early accounts implies. The Papago were known largely as friends of the Pima and were not often seen.

Maricopa and Halchidhoma shared unremitting warfare with the Yuma, Mohave, Yavapai, and Western Apache. The foci of attack were more properly Yuma and Yavapai. Against the Yuma, the Halchidhoma joined or were joined by the Cocopa, the Maricopa by the Pima. The Yuma attacks in return were participated in by Mohave and Yavapai. Maricopa and Pima made common assault on the Yavapai, and suffered alike from Yavapai and Apache marauders. The shift of the Halchidhoma base to Maricopa territory did not alter the situation. The position of the lesser tribes on the Colorado seems always to have been equivocal; sometimes friendly perforce to Yuma, Mohave, Cocopa, or Halchidhoma; sometimes hostile.

Garcés, who was keenly alive to intertribal relations, summarizes the situation in the late eighteenth century as follows:

"The Jalchidunes [Halchidhoma] have always been well disposed toward the Cocomaricopas, the Pima Gileños, and all the nations that there are from the Yumas downward, as also toward the Papagos of the north, toward all the Yabipais [the Yumans of upland Arizona collectively] excepting the Yabipais Tejua [the Yavapai proper], and likewise toward the Jequiches and Jenigueches of the sierra who extend to the sea [Cahuilla and Serrano]; being unable ever to reconcile themselves with their enemies, the Jamajabs [Mohave], the Yabipais Tejua, the Chemeguet [Chemehuevi], and the Yumas. . . . . Those of the Rio Gila [Maricopa, Kaveltcadom, and Pima] are all friends of one another and of the Jalchedunes, but enemies of the Tejua [Yavapai] and Apaches."[61]

[61] Coues, II, 450–53.

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Maricopa
Halchidhoma

Little could be learned regarding trade relations. The Maricopa traded cotton blankets with the Papago for horses; from them they also procured a red pigment for coloring pottery. They obtained coiled tray baskets, used for winnowing and parching seeds, from the Pima, and tobacco seed, at least, from the Halchidhoma on the Colorado. The last also provided the red paint used for facial decoration, which they in turn had obtained from the Walapai.

A little information can be gleaned from Spanish sources. Font wrote (1775) that the Opa of Opasoitac (Gila Bend) had some blankets of "black wool, with white stripes, which they obtain from El Moqui [Hopi]." Among the Yuma he saw some of the same, "which the Jalchedunes and other friends obtain from the Moquinos" and again "which they have been able to acquire through the Cocomaricopas and Jalchedunes." The Halchidhoma as source of this supply was again noted: "In virtue of this peace some Jalchedunes came down to the junction of the rivers, bringing their Moqui blankets and other things."[66] That the Halchidhoma should have these is intelligible enough, since there was a well defined trade from the Hopi pueblos to at least the Walapai and Mohave.[67] But surely the Maricopa had no direct contact with any of the Pueblos, hence we must assume that they also obtained them from their Halchidhoma visitors from the Colorado.

Maricopa contact with the Halchidhoma was by way of the direct route cross-country from the lower Gila to the Ehrenberg–Parker district on the Colorado. Garcés wrote (1774) at Tugsapi, an Opa-Cocomaricopa settlement near Gillispie Dam above Gila Bend: "Here they said that the best road to the Jalchedunes led out from there, and that they went in three or four days according to their pace." He had himself just previously accompanied some Halchidhoma from Agua Caliente by a more southerly route northwestward to their home in the vicinity of Ehrenberg.[68] My information is in agreement. But they did not ordinarily take the route northwest from the Gillispie Dam–Hassayampa Creek region, because Yavapai lived on the lower course of that stream. It was preferable to leave the Gila at the Mohawk Mountains or even as far downstream as Dome, since the coun-

[66] Bolton, *Anza's California Expeditions*, IV, 52, 73, 103, 109.

[67] Spier, *Havasupai Ethnography*, p. 244.

[68] Bolton, *op. cit.*, II, 376–88.

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175 try they would then traverse was uninhabited, probably for lack
487 of water.

[648] Visits of the Maricopa to the Cocopa were by way of the Gila to the Mohawk Mountains (the limit of friendly Kaveltcadom territory), thence directly across the desert southwestward to avoid the Yuma. It took six or seven days afoot from Sacate to Yuma and two days longer to the Cocopa. This means thirty or more miles a day.

From the Mohawk Mountains the course was southward across a big mountain containing a spring, called kuhwl'tc, thence southwestward across a sandy desert. In this desert was a second spring, called xamɬkwɬ̓au', "lofty water" (Tinajas Altas?),[49] distant from the first by a day, a night, and the morning of the second day. From there they went westward to another spring, xacapa'-kwɬn,ako'ʀac, "little wells"; thence west to the Cocopa, who lay two days journey downstream from the Yuma.

[648] A visit to the Indians of Sonora, among whom the Halchidhoma were living in 1833, was by way of the desert east of Sacaton. It was always a year before travelers returned to the Gila, although the place was said to lie only three days foot journey southeast of Tucson.

175 The Maricopa seem to have been markedly conservative in
582 the matter of marriage with other tribes. For one thing, they objected strenuously to having their girls marry into sibless tribes. After 1839 and the appearance of the mixed community, the Maricopa, Halchidhoma, Kohuana, and Halyikwamai married almost wholly among themselves and with the Kaveltcadom. It seems reasonably clear that marriages with the Pima were wholly or almost wholly confined to the last century: the immediate

[49] Tinajas Altas is almost certain to have been the objective since it was the principal camping place in the region. From Kino's day (*ca.* 1700) on, it was the pivotal point on the route from Caborca in Sonora to the Yuma. Kino was, of course, following an aboriginal line of march. From Tinajas Altas the Maricopa must have used the only practicable route to the Cocopa, that followed by Lumholtz (*New Trails in Mexico*, p. 245, map), westward to Laguna Prieta in the desert, thence southwesterly to the vicinity of Colonia Lerdo. Gifford learned from the Cocopa that their route to the Maricopa brought them first to near the Fortuna mine in the Gila Mountains, that is, somewhat north of the Maricopa route, thence to the Mohawk Mountains and Gila Bend (Cocopa M8). It is more probable that Tinajas Altas was meant than Fortuna, since Lumholtz records no Papago camp at the latter place.

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Maricopa
Kaveltcadom

Pima ancestors of those credited with Pima blood are remembered. "The Pima were too far from the Maricopa to intermarry with them much: they did not see much of them." They did not marry the Papago to the south. A few Papago living in the mountains nearer the Colorado, however, married with the Kaveltcadom at Gila Bend. Some of the present-day population are descended from a Yavapai woman captive; it is barely possible from more than one.

Contacts with Spaniards and Mexicans before the American occupation of the territory are little remembered. Their settlements were at a considerable distance, at Tucson and southward, and with these there was slight trade. Chiefs may not have existed or been of much importance until they were appointed, or received documents of authority from Spanish and Mexican officials. Two Mexicans are known to have accompanied the Maricopa on a raid against the Yuma before Kutox was born (in 1847).

An incident of uncertain meaning was reported by Kutox. When he was about four years old (1851 or 1852), "the first Spaniard" came and went on to the coast (?). He brought back with him from the Colorado the head chief of the Kamia, named kwĭcĭnyĭ'tăo'ră. They went "on top" of Pima Butte, calling all the local Indians together, and said they were going to talk to them. The Maricopa and Kohuana crowded around this chief and killed him. The Spaniards and Americans who were there fled the same night. "We were proud of scaring away the Americans." The Americans acquired this territory at that time.

Americans were first seen in the Halchidhoma village when Kutox was three (1850). (They began to come in numbers following the discovery of gold in California in 1849.) Actually individual trappers and parties had been passing throughout the quarter century preceding. One trapper, a friend of the Maricopa, was killed by Yavapai at his home west of the Gila Bend Mountains. The best known was a beaver trapper living nearby, who brought the Mohave to them to make peace in 1863. He was known only as pĕngwĭtcaa', "beaver eater." Kutox gave a circumstantial account of the massacre of the Oatman family when he was about six (1853). The actual date is 1851.[70] He also remembered a body of American soldiery coming through "a year after" the Yuma raid of 1857. This may have been the California column of 1862.[71] Episodes of the Civil War period were remembered: in 1862–63 a white trader at Casa Blanca was captured by Texans, and the soldiers fought near Tucson.

Mexicans and Americans were called xiko'[72] or more literally ipahama'l,

[70] Stratton, *Captivity of the Oatman Girls.*

[71] Russell, *Pima Indians*, p. 47.

[72] A folk-etymology was offered, deriving the word from the cooing of doves which the whites' language was said to resemble. The word occurs in other Yuman tongues: Mohave hiko, hiiko, haiko (Kroeber, *Handbook*, p. 770); Southeastern Yavapai hako (Gifford, *Southeastern Yavapai*, p. 182); Havasupai hai'ku. Font (1776) recorded the Yuma form as Jéco (Assende Jéco, "one white man")

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Maricopa
Halchidhoma

175 "white man." Today, following the solecism of uneducated whites, ɣiko' is re-
●648 served for Americans, but nevertheless a Mexican is called ɣiko'ɣan, "real white man." They may also be called, like members of a foreign tribe, pipakwa'm, "foreign man" (as differentiated from ahua, "enemy").

[186] The Maricopa attitude toward the Halchidhoma was one of amused tolerance. The Maricopa thought them a queer lot: any unusual action was explained, "Oh, he is an Halchidhoma."
[101] From this the latter took their name, derived, according to Mrs. Redbird, from xalyaðð'mbag, "people with queer ways." This may, of course, be a folk-etymology. A number of tales were told to illustrate the point, which, by the way, serve also to indicate the character of their humor.

539 When the Halchidhoma lived on the Colorado, they would not protect themselves. If an enemy arrived and someone gave the alarm, they would remain in their houses, saying, "Well, it is not right to fight just one or two." So they were easily killed.

The Halchidhoma would never protect themselves by gathering their forces at once. That is why they were killed off.

One of them stole into the Yuma meeting house unrecognized, and heard them planning to fight. A second night he went in but fell asleep. When he went in he put mud all over his hair [like the Yuma]. He slept until mid-morning. When he rose, he did not know what to do, for it was broad daylight. A family was eating outside, so he went back, and arranged his hair to fall over his face. Then he walked out of the house slowly. They thought he was a Yuma, but when he had almost reached the nearby bushes, they realized he was a foreigner. They called to each other, "An enemy!" But he ran off as fast as he could. This man always did such funny things.

Two young Halchidhoma went to war against the Yuma. A little before sunset, the Yuma were eating. There was a willow tree standing near them. One of the Halchidhoma climbed into it and imitated a screech owl. The other hid in the arrowweeds close by. One of the Yuma said, "I am going to hit that baby screech owl," and threw a big stone at the man in the tree. It hit him on the head, and down he crashed. The man in hiding heard him fall and burst out laughing instead of running away. The man who fell ran as fast as he could, but his companion laughed so hard that the Yuma overtook and killed him.

An Halchidhoma was hiding in the bushes near the Yuma. He overheard two Yuma who were playing hoop and pole. One had bet a horse. The other announced he had won it and had already put beads around its neck and a rope halter. He described precisely where it was. So the Halchidhoma stole away and ran to the horse, got it, and circling around, rode home with it.

The Maricopa say the Halchidhoma had such queer ways. One of them might

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[171] (Bolton, *Anza's California Expeditions*, IV, 497). It appears in the languages of Shoshoneans adjacent to the Yumans: Chemehuevi haiku, Kitanemuk aiaikikam, Vanyume haiko-y-am (Kroeber, *Shoshonean Dialects*, p. 73).

137 country included within the juncture of the Gila and Salt Rivers. Indeed, this region was so choked with mesquite and other bushes as to be nearly impenetrable. For that reason, being at
●[648] the same time relatively near the Yavapai, it was dangerous territory. This was also the best region for fishing and abounded in
226 rabbits. Fish were taken mostly in Santa Cruz slough at the northern foot of the Sierra Estrella and at the Salt-Gila confluence. From there the Maricopa drifted up the Salt fishing and gathering to a point just above Phoenix, beyond which it was not safe to go. They did not fish much in the Gila. Family parties
[594] went together, camping under the bushes. As the women went
[222] out gathering mesquite beans, men would accompany them for
[246] protection and to hunt jackrabbits. Camp was frequently shifted
[361] as the bushes were stripped clean. It was also their habit to move back and forth between the Gila and Salt to foil any lurking enemies. It was customary to include the whole family on such expeditions, although younger children were ordinarily left home in the care of friends when women went out on a day's excursion.

WILD PLANT PRODUCTS

222 The chief interest in wild plant products lay in the mesquite beans and giant cactus (sahuaro) fruit. Other wild plants were more casually used: the following description includes the principal but is not exhaustive.

Mesquite furnished the plant staple. Two or three varieties of
[824] the bush grew in this region: screw and straight bean mesquite, and a subvariety of the latter, differing from the common variety in its large thorns. (It is of interest that the straight bean and its bush bore separate names, iya′ and ana′l$_y$: this was not true of the screw bean, i′i′c, nor the long thorned bean, tŏtxač′tk:) The straight bean variety was most plentiful. These bean pods were said to be softer than those growing in the old Halchidhoma country on the Colorado. Mesquite was gathered from early July to the end of August. Certain trees were known for large or
[476] sweet beans, but these were not private property. A group of women would go gathering together for fear of the enemy; several men might be within reach.

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Maricopa
Halchidhoma
Kohuana
Halyikwamai

tioning had to be directed to chieftainship with but unsatisfactory results. It would seem that others were at least equally prominent socially: shamans, song and dance leaders, the directors of funerals and mourning ceremonies, custodians of scalps, war leaders, orators, etc. All or most of them had the prestige that derived from dreaming the powers that entitled them to their positions. In a society that put a premium on dream-sanctions, it is intelligible why the chief, whose functions were of little moment, should receive slight attention.

There seems to have been but one chief at a time in each of the tribes. The difficulty is that our information relates to the period of joint community of Maricopa, Halchidhoma, Kohuana, and Halyikwamai. The groups were then impoverished in numbers and lived in mixed and scattered settlements interdigitated with Pima. There is also a question how far the chief's prestige or the office itself was due to recognition by Mexican authorities.

At the Sacate settlement when Kutox was a boy, about 1855, the Pima, Halchidhoma, and Kohuana had each their own chief. Sumll,a'm, "down-feathers travelling," was the Kohuana chief. He was entering old age at the time, and while he might have been chief when they came from the Colorado (1838–39), Kutox was uncertain.[1] At about the same time Malai', a man of like age, was chief of the Halchidhoma, then a group of perhaps twenty families. He may have been appointed by the Mexicans when they were in Mexico twenty years before. Kutox did not know whether, in an earlier period, there had been more than one Maricopa or Halchidhoma chief at a time. It seems unlikely: since he could remember the ancestry of chiefs of his day, he should have known of plural chiefs in earlier times. Last Star declared emphatically that the Maricopa had but one chief at a time.

The Maricopa tribal chief was in reality the chief of the strongest village. Other villages lacked chiefs: "they came to that place when they wanted to find out anything." Practically he was chosen by the people of his village: they simply came to him for advice and to have him address them, until he came to be recognized as chief. In native theory, however, he dreamed his position. Last Star was not certain what spirit was the subject

[1] Papago-foot, mentioned by Kroeber (*Handbook*, p. 801) on Mohave authority as Kohuana chief about 1883, was, according to Kutox, not a chief but a respected old man. Last Star thought he may have been given a trial as chief, but could not have held the position for any great time.

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Maricopa
Halchidhoma

646 805 pre-dawn. It may be that the conduct of the meeting followed the four-fold pattern, but it is far more likely that it existed only in native ideology.

345 The meeting house was in effect a men's club house and sweat house like those of California and the Pueblos, and, unlike the central Californian forms, not a dance house. The distinction is that it was not normally a men's dormitory: only in stormy weather, when an enemy attack was predicted, everyone in the village slept in it for safety.

WARFARE

FREQUENCY AND ORGANIZATION

721 [181] Warfare occupied an unusually large place in the minds of the Maricopa for a people who by temperament were essentially mild-tempered and sedentary. They maintain that it was forced on them by raids of Yuma and Yavapai which had to be met or anticipated. While this seems much like the usual disavowal of aggression that can be heard from any of our western Indians, in this case I believe it to be true. No great premium attached to the man with a war record: the war leader was held in high regard, but the ordinary man who took a scalp or captive was not socially exceptional. Maricopa weighted dream experiences far beyond exploits of war. Nevertheless they talked a good deal of war, took pleasure in planning it, and brought up their sons to look forward to it.

The Halchidhoma situation was much the same, with this difference; that while they were still on the Colorado, they were caught between Yuma and Mohave, who hammered away at them with repeated attacks. While they were by no means supine and did counterattack, they had everything to lose by aggression. In the end, they lost their foothold on the river and fled into Mexico.

● 648 721 Both tribes shared unremitting warfare with Yuma, Mohave, Yavapai, and Western Apache. At least after their joint settlement on the middle Gila, this meant especially the Yuma and Yavapai, the nearer of the four. The Yuma were joined by Mohave and Yavapai, the Yavapai by Apache, for descent on the

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma

Maricopa villages. Reciprocally, their allies were Cocopa, Kohuana, and perhaps Pima against the Yuma; the Pima against the Yavapai. Word having been dispatched to the Cocopa and the Kohuana, these people stole around through the desert to the east to join in the attack on the Yuma.

Every few years there was a raid or pitched battle important enough to rest in their memories. Culling through the Pima annals recorded by Russell,[6] I find mention of a Yuma raid against the Maricopa in 1833; of the Maricopa against Yuma in 1841; then three Yuma descents on the Maricopa between 1842 and 1845, followed at longer intervals by others in 1850 and 1857. My own information agrees only in that there were conflicts with the Yuma every few years. Kutox emphasized two expeditions apiece as worthy of recollection, yet he mentioned others indirectly. He placed a foray of Maricopa against Yuma as possibly in 1838, the return engagement some time after; again against the Yuma in 1848 or 1849, and the last descent of the Yuma on the Maricopa in 1856. (Documentary evidence makes this 1857 with certainty.) Peace followed in 1862 or 1863. The date 1848–49 is checked twice in the narratives given below. Kutox remembered the battle of 1857 as a boy of nine. Kutox' date 1838 may correspond to the Pima 1841, 1848 or 1849 undoubtedly to their 1850, and they agree on 1856 or 1857. Bartlett mentioned an engagement "a year before" 1852: this is probably Kutox' 1848 or 1849 and Pima 1850.[7] Kutox also mentioned a Maricopa party going to Yuma before he was born (1847); this may be that of 1838. A Mohave raid on Halchidhoma at Gila Bend seems to have been about 1835.

The Pima annals are filled with references to Yavapai and Apache attacks on the Pima as constantly occurring and mention reciprocal engagements. There can be no question that the Maricopa community as frequently suffered the same and went into the mountains to hunt down these enemies. These were different affairs from the pitched battles with the Yuma: a few Yavapai-Apache marauders picking off stragglers about the villages, or

[6] *Pima Indians*, pp. 38, 40–42, 44, 46. Some detail is given.

[7] Bartlett, *Personal Narrative*, II, 221.

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their children are not placeable. The bastard origin of one woman can never be forgotten, since she belongs to no sib, her Indian father being unknown. I do not know how the matter came to be resolved in the case of several individuals known to be descendants of white men, but they have sib affiliation. On the other hand, all the known members of the Halchidhoma sib kwĭtk,ĭl,ᵃ are derived from a remote Walapai ancestor. They do not know how he came to be called kwĭtk,ĭ'l,ᵃ, but presume that the Walapai must have sibs, which is not the case.[37] They would be distinctly nonplussed if their women married men of a matrilineally organized tribe, such as the Apache or Southeastern Yavapai, but no such marriages have occurred, since these were mortal enemies. There is a recent instance, however; a marriage of a Maricopa girl to a Hopi man, now resident in nearby Phoenix. The girl's family, with whom I discussed the case, looked upon the placing of their two infants as an unsolvable problem.

Lists of sibs (cimu'l) of the several local tribes were obtained from several individuals. They were not always in agreement as to the tribal origin of particular sibs: the most probable ascription appears in the following list (Table IV). There may have been other sibs among the Halchidhoma, Kohuana, and Halyikwamai before they joined the Maricopa. But it is improbable: since the migration occurred only in the generation preceding that of my older informants, other sibs would have been remembered.

Some of the ascriptions are certain: Halchidhoma, kwĭtk,ĭ'l,ᵃ; Kohuana, cĭnyikwĭ's and xĭlyi'; Halyikwamai, tŏxpa's; Yuma, cŭkâpa's; Halchidhoma and Kohuana, cĭkâma'; Kohuana and Halyikwamai, sala'l. It was thought probable that Halchidhoma kwŭcᵃku' and l,âmu'c were derived from the Kohuana. There is some doubt that the Halchidhoma originally had the sibs they share with the Maricopa, but the probability is high. Maricopa mavĭ's is extinct or may never have existed as a sib. (It is one of the month names.) My informants had never heard of anyone locally with this sib affiliation, but one man knew it as a Yuma sib. Yuma cŭkâpa's and Pima l,cω'c and xipa', given in this list, refer to individuals of immediate Yuma and Pima descent.

Some of the Maricopa and Halchidhoma sib names were the same as the six month names. This, incidentally, makes it more certain that both peoples had the same sibs, as they seem to have

[37] There is a Mohave sib kutkilya with which he may have been affiliated (Kroeber, *Handbook*, p. 742).

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Maricopa
Kohuana

dren: nevertheless, they would never think of using parent-child terms for one another. They would be horrified by the reference to the dead. Adoption of children was frequent because of the wars. Even distant relatives would take them. When the child was adult, he would look on his foster-parents as he would on true parents. They have a saying: "never abuse a child, because the day will come when you too will be [as] a child." Yet occasionally orphans and step-children were mistreated. Despite this sentiment, there was a curious detachment toward children. No one would wholly blame a woman for deserting her children if her husband had given her sufficient cause.

An illustrative incident dates from about 1840. There was a Kohuana woman of the Kohuana village at Gila Crossing whose husband had died. She had two little children, a boy of six and a girl of two. She decided that she wanted to live with her relatives still on the Colorado. She thought the little children could never travel that far afoot. So she prepared provisions for herself, sent the children off to play, merely telling them to wait for her, and stole off to join the group that was going. When she failed to return, the boy led his little sister by the hand from house to house, inquiring for her. At night he would take her into the meeting house and build a fire to keep warm. In the morning they would go to someone's house to be fed. They had no relatives there. The boy said, "If I have no relatives here, I will call you all ciyi',[61] strangers." The two were inseparable. People took care of them. When they were grown, he said, "I have taken the trouble to bring up my sister; now someone should take the trouble to marry her." Both have long been dead.

A brother and sister had the highest respect for each other; they would not use obscene words in the other's presence, for example. Yet I received the impression that this had none of the stringency of Crow custom,[62] but was rather our own middle-class attitude.

Relationship seems to have imposed an obligation to be at least friendly and helpful if needed. Today, relatives gather to till each other's fields, expecting no more than to be fed by their host, or they tend each other's children.

Something of this sentiment is reflected in the following tale. In the early days an American beaver hunter living west of the Gila Bend Mountains was friendly with the Maricopa. He had bags of dried beaver skins there. Some

[61] The use of this form (ciyi' instead of kiyi') indicates that he must have been addressing the women.

[62] Lowie, *Social Life of the Crow*, p. 214.

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535 of the song cycles, but with these it is clear that the song was by
[533] far the more significant element. Two dances of this type, more ambitious than most, are described below.

Dancing always took place in the open, never in the meeting house. The big dances, at least, were usually held when the moon was full. Gathering early in the evening, a few boys and girls would commence dancing; when it was dark, the dance got into full swing with many participating, and continued until the sun rose. There was little special dressing for dances: they washed their hair, men tied feathers in it and painted their faces, while women wore beads on neck and wrist. Invitations were
●[648] freely extended to other tribes, beside those of the local mixed community, particularly the Pima. There was no formal manner of issuing invitations; no knotted string or notched stick sent, for example, to indicate the days before the dance would take place. An elderly man, a good speaker, was dispatched.

533 The dream songs were used at these big social dances; only one singer being chosen to sing his series throughout the entire celebration. He sat at the center of the dance circle, with others who were accustomed to sing with him. Dancers did not sing. The singer accompanied himself as his particular song required, with either a gourd rattle or a basket, which he either beat or scraped. A peculiar accompaniment, a combination of the two, scraping on one side of an upturned basket, pounding with his hand on the other, had a specific name, haxwe'xig.

535 The dance form was the round dance common in the Great
[171] Basin area. The dancers formed a circle about the singer, men and women alternately, their hands clasped (fingers not intertwined). Partners were not paid, as among Havasupai, Navaho, etc. They circled counterclockwise, their step depending on the rhythm: if the singer beat slowly they shuffled along, if rapidly they hopped. The circle stood waiting after the song began until some selected man gave the order to start. The singer still beat time after his song ended, the dancers continuing to circle, while he picked up the next verse of his song. It was not customary to abandon the accompanying instrument (rattle or basket) on the dance ground, as the Havasupai their drum.

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Shamans performed their feats at these celebrations.

In times of starvation they would go to other tribes to sing for them in order to receive gifts. The Pima also came in this fashion when they knew the Maricopa had plenty. Several days before the Maricopa set out they sent one of their number to the host village, provided with as many sticks as there were families intending to visit. A Pima man, acting for the hosts, collected an identical number to aid his memory. After the group arrived, these two told off each Maricopa family to the care of a Pima household. The latter would feed them in the evening and after the meal all gathered to dance. During the dance the Pima made gifts to their visitors: beads, baskets, bundles of mesquite beans or wheat, great jugs of sahuaro syrup, horses, and cattle. After their return the Maricopa would trade these among themselves until each had what he lacked.[2]

The Mountain Killdeer song had two disparate performances associated with it; one a display of power, the other a dance. In the display according to Kutox, the singer caused models of butterflies to flutter in time to his tune. A circular, roofless enclosure of willow poles was built, walled in with leafy branches. Across the top ran a series of parallel strings along which many yellow butterflies, cut out of mountain sheep skin, were tied. The singer sat at the center of the enclosure, which was about twenty feet in diameter and seven feet high. Others also sat within it to help him sing. As he sang, he beat on an inverted basket with one hand, scraping a stick (a foot long) on it with the other. "This made the butterflies look as though they were fluttering, as though they were dancing." This was simply a feat, not for curing.

The dance form coupled with the Mountain Killdeer song was used in the war dance (the performance preparatory to setting out to war), but also on other occasions. At the latter, Pima attended and a clown took part. Again the singer was seated. The dancers remained in hiding until he began to beat his basket: they then came forward in single file. Ten girls and ten young

[2] I was not told of the guest assuming the host's name, as recorded by Russell (*Pima Indians*, p. 171).

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535 men took part, alternating in the line, with a man leading. Their bodies were painted white and red. Good-looking, long haired girls were chosen. Every dancer carried in each hand a four-foot stick, painted red and white, and along which were fastened al-
[532] ternately little wooden birds painted to resemble the mountain killdeer and butterflies made of deer skin or mountain sheep skin, with feathers between. The file of dancers stepped slowly and jerkily forward in a circular course, counterclockwise, around the singer. They stooped, thrusting their sticks forward alternately with each step, piston-rod fashion. The sticks were grasped by the middle. At the "chorus" they crossed them in front.

[648] When the Pima attended, some of their women would hang on to the sides of the dancers, men or girls, and go with them to dance in the dance space. Relatives of those dancers who had
[431] Pima companions then made gifts to the latter: necklaces, beads, shawls, blankets, and the like.[3] Finally the Pima chief would tell the Pima participants to leave off and let the dancers perform.

535 A clown was described in connection with this dance by Ku-
536 tox, as participating in any dance by Last Star. He was an active man, carried a long pointed stick in his hand as a spear, and had his face painted or wore a mask. When he wore face paint, one half of his face was red, the other black, "to appear comical," and a headdress woven of willow twigs as a disguise. The mask sometimes worn was of cotton cloth, bag-shaped, with a long nose of cloth, and a mouth painted on it, with fringes to represent whiskers. The essential part of any costume he might wear was a strong belt: a mescal fiber rope, or of cloth. He danced violently, principally by himself, used inverted speech (but not inverted actions), and in general, tried to behave ludicrously. If he joined the ring of dancers, he would not let women grasp his hand but would jerk away. Women would lay hold of his belt trying to dance with him, but he would whirl them around. His relatives would then make presents to these women. This clown was called ʊokwutai'ȧs, an unanalyzable word.

[3] Precisely as in the Pima "name song," the begging performance mentioned above.

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192 756 [648] cure" was translated by my interpreter into Maricopa as axna'l-mĭtce"vĭk, "gourd [rattle] singing."[30] This may be because they now call in Pima shamans.

755 Usually at a cure several old men sat beside the shaman to lend him their strength, but they did not sing.

[276] Before the shaman began, he smoked two or three cigarettes or even four if the patient was very sick. He also stopped from time to time to smoke. "The shaman felt weak without his tobacco, like a man without food and water. He smoked to make himself feel strong." It is not clear that the shaman blew smoke over the sick man. Last Star did not mention it as part of the [115] procedure and his statement that the shaman stopped to smoke implies otherwise. Kutox, on the other hand, said that he blew smoke over the patient's body, but did not describe it in his own cure, cited below. The tobacco used by shamans did not differ from that of the layman.

533 755 The shaman sang two songs or four over the patient when he knew he would recover. Only if the patient was seriously ill did the shaman begin singing from the first. "His songs were like prayers." He sang them to gain strength. These were songs he had learned in dreams and which he used only when curing; otherwise he kept them secret. The songs told how the spirit had taken him to the mountain tops to reveal the cures, but they did not describe this explicitly. In the course of his songs he named the disease and told the patient that "when he heard these songs he might get well."[31]

[822] If, while singing, the shaman mentioned only things that were white (birds or whatever) and called the patient's breath white, 533 755 the auditors were sure he would get well. But if he changed these 763 references to black, the patient was doomed. On the fourth night (theoretically a shaman was given four nights to effect a cure), if

[114] [30] Forde's Yuma informant, ascribing the use of a rattle to the Maricopa, was presumably mistaken (*Yuma Ethnography*, p. 198).

[171] [31] Informants had never heard of curing by the songs of animals diagnosed as causing the disease, as did the Pima; such causes being foreign to their belief. Possible exceptions were the singing of Blackbird song for sickness "caused by the deer" and the belief that rabbits caused illness and supplied its cure.

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Mohave

the shaman saw the case was hopeless, he sang during the first half of the night to persuade the sick man not to go to the other world. He reminded him that all he owned was here. During the latter half of the night, toward morning, he "pushed him on," telling him that the other world was pleasant; there he would be as happy as were those who had preceded him. All this he told in song, not by oration.

A shaman ordinarily knew the cure for only a single sickness as taught him by one spirit; rarely he would know two or three, having been taught by various spirits. He would try for a day or two, and if he found he did not "know the sickness," he gave way to another. Theoretically he needed four nights to make the cure. Five or six shamans might be called before the patient was cured. A number of sick might gather to be cured at one time by a single shaman.

The fee was a horse, a native woven blanket, a small strip of woven cloth, or a string of beads; in later times a dollar a night. No mention of pay was made before he began: if he did not cure, he received no pay. Kutox stated that if he failed of a cure, he was nevertheless offered half the amount because he had tried, but the shaman would refuse.

One who had failed to cure might be accused of bewitching the patient and be killed. Undoubtedly had he accepted payment when he failed, they would be certain that he had bewitched for his own gain. In these cases the reaction was perhaps as automatic as that of the Mohave in taking vengeance on a shaman who failed: "they would give him no chance at all." Nevertheless, I was assured that the Maricopa did not kill an unsuccessful shaman whose efforts were believed to have been honest.[33]

The only instance of an actual cure I could obtain was unfortunately one in which the shaman was a Pima.

I [Kutox] have been cured several times; that is why I am old. Once I got so sick I did not know myself. I had a bad headache and felt nervous all over. I started off from the field where I was working. My house was a scant quarter mile away, but I could not reach it; I had to lie down. All day I stayed there in the shade, until late in the evening they took me home. They sent for a Pima

[33] This seems also to have been the Mohave attitude (Kroeber, *Handbook*, p. 778).

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159 shaman, named ḳatoi', the best of his time. When he arrived, he announced that
755 he cured only at night. That night he cured inside the house; there was no fire.
● 648 He held his long eagle feathers in his left hand: these were four, bound in pairs to a short wooden handle. In his right hand was his gourd rattle. He sat with these and as he sang, everything was made clear to him. We thought it too dark for him to see, but for him it was broad daylight. I lay crosswise just in front of him. Only my wife was present with us.

As I had such a high fever, the shaman fanned me with his feathers to wave it away. When he had reduced the fever, he could see plainly who had bewitched
[754] me. He sang his songs as he fanned. I did not understand clearly, since he sang in Pima, but they were about Coyote. Coyote described the one who had bewitched me, told the shaman. When a spirit thus describes the right one, the patient gets well, but if it is wrong, he dies.

He would bend over me, but not touch my body. He took out what was in me, breathing hard as if swallowing something. Suddenly he jerked away and acted as though he was going to vomit. When he took it out of his mouth, it was a little grain of charcoal. Sometimes it is a little pebble, the size of a wheat grain: it depends on what the seizure is. If a fingernail were thrown into one, the sick man would have cramps [probably paralysis]. When he took this out, he switched his feathers back and forth to knock all the sickness away from me. Finally he told me who had bewitched me and why.

753 Curing for the loss of the soul was obtained as a generalized
774 description. The loss was due to dreaming of the dead; its symp-
787 tom fainting or dizziness. A person dreams he is in the land of the dead. If he eats anything given him there, he gets sick. He might dream repeatedly of this, join in the games there, and because it gave him pleasure, dream of it every night. Such a one would faint; then they always sent for a shaman who knew how to
755 treat it. The shaman's procedure was to search for indications
774 of the route the soul had taken toward the land of the dead, in order to pursue and capture it. He was one who had dreamed of Horned Owl. Significant of the extent of this type of illness and curing was the informant's statement that "this has often happened and they always tell it this way."

When the shaman neared the patient's home, he stopped from time to time trying to discover which way the soul had been taken, that is, whether by air or along the earth. He circled the locality counterclockwise, which "he says is circling the whole
[775] world." The dead were believed to have a path into this world from each of the cardinal directions. But they, the dead, rarely used the east and north roads, which were through the air. South and west roads were along the earth. When the shaman reached

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Kohuana

754 [578] [626] A man or woman would not bewitch because of a quarrel: it was on account of good looks or being prosperous. In my case it was because I [Kutox] always had good wheat and plenty of horses, and I was the first to get a wagon. That is the reason I always get sick. But I have had this man [the Pima shaman above] to take care of me all these years. The only way to keep from being bewitched is to go about quietly and share things with others; be kind.

But apparently a shaman could also be got to exercise his art in revenge, as the following incident implies.

About twenty-five years ago two Kohuana men were drinking in the Papago country. One was an old man of seventy or more, the other twenty years his junior. They quarreled. The younger pushed the elder flat on his back. Every time he tried to rise, the other kicked him in the stomach. The old man died. When his people heard of it, they decided to kill the murderer. All the Kohuana agreed to this except one man. They thought this man might cause trouble if they killed the murderer, so they did not carry out their intention. Much later, when he was over seventy, the murderer got sick, became paralyzed and died. Because of the partizanship of one man, they could not beat him to death. But it is believed that the shamans accomplished his death.

[648] [578] Bewitchment was greatly feared. "We do not trust one another: that is why we had the Pima shaman. Our people do not like to tell who did the bewitching."

683 A malevolent shaman was slain if discovered, "but now the law protects them. They are keeping it up, so we are dying out." If they thought that a shaman made people sick, they agreed on killing him. His relatives would not avenge his death, because they knew he had caused the death of others; "they would say it was all right." Apparently such slayings were rather frequent.

754 The procedure for bewitching was highly stereotyped. A bit of wood was shaped flat and narrow by the malicious person, who notched its edge or scratched lines across it, one for each victim, whom he named as he cut them. Sometimes an owl feather and a bit of charcoal (or recently the head of a match) was tied to it, so that the victim would have fever. Or these were stuffed into a short cane tube. "When he did this, he sat down and talked to the stick just as though talking to a person." He named the number of days until each victim would succumb and how he would sicken. "Sometimes he would say the victim would be sick in two or four days, in a month, or two weeks. On that day the victim knows he is sick." He might also say to the stick that the

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"What is the matter with you? Were you asleep? Why did you not catch that one, an enemy, so I could club him to death?" The mountains also told if the enemy was on the way and how soon he would arrive. The interlocutor must know how to ask the mountain spirits: if he asked them wrong, the mountain would say, "Well, I do not know about the enemy, but I know that today an important person died," meaning only a lizard or a bug.

Forecasting who would win an inter-tribal race was a similar performance. Kutox described it as he once saw it while camping on the way to race with the Pima. When the shaman sang, he told them he had been instructed by his nakĭ'tc (grandparent's brother or step-father), a spirit called cĭl,aitcuwa'n.[36] They made only one dirt pile, in which someone secreted potsherds to test him. The shaman sang and rubbed his body, changing the dirt pile into foamy water, which he sucked in without stopping for breath. Again rubbing himself, he took the sherds off his body and flung them away. He fell "dead": everyone had to be quiet. When he recovered he told who would win. If the Maricopa were to win, he told how he had been handed many gifts by the spirit (symbolic of their winnings); otherwise the spirit said, "I was going to give you a certain thing, but now I cannot. I will do so later."

A shaman who had dreamed of Buzzard and Coyote could use his clairvoyant power to discover a thief, as well as the location of the enemy. He never mentioned the name of the thief, names being taboo, but described his clothing or habits.

Two instances were cited. An old woman got a shaman to discover a thief. He sat on the spot where she had last had the money, smoked four cigarettes, and told what she had done. On another occasion, a man left a bead necklace on the bank when he went swimming. It was gone when he returned: there were no footprints. He brought a shaman who made him stand where he had laid it. The shaman went along until he came to a tree, where he said there was a nest. "Sure enough, a crow had taken it there."

PRAYERS, OMENS, AND BELIEFS

Prayers (matyâxata'l) were not addressed to any spirit in particular, Mrs. Redbird thought. The air was full of spirits who

[36] Meaning unknown to informants, but seems to be based on cĭl,âai,' "sand."

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765 made. When the woodpile was half burned down, all left except
[537] the mourners. The speaker then told them to bear up under their loss, speaking as though the death had just occurred. He then left. The man who tended the cremation also tended this burning. He handled the image carefully as though it were the corpse. He saw that it was wholly consumed, divided the ashes into four parts, and buried them in four holes. Then the mourners left.

[783] Those who made the image and those who took part in the sham fight had to observe the precautions of purification for four days, abstaining from salt, etc., just as at a death.

MARICOPA MOURNING CEREMONY

765 The Maricopa ceremony, which was much simpler, seems not
[184] to have been held for every man, but only for those who were exceptional as singers, orators, or warriors. At this time they sang the songs dreamed by the deceased or enacted a fight in which he had participated, and burned contributions of clothing and belongings. There was no image and no shade built. Further, the ceremony was not on the anniversary but took place within a few days after the death.

Three days after the death of a great man (a warrior, speaker, or singer), some man would arrange this ceremony (called hĭc-pask, "showing"). It occupied an entire day, the burning occurring late in the evening. He selected a place where they made a woodpile as if to cremate. Everyone brought clothing, piled it on the pyre, and burned it. Men yelled and women raced back and forth.

Kutox remembered this done for a man, a war leader who in his day had carried the feathered pike "standard." It took place on the fourth day after his cremation. Word was sent to the Hal-
[648] chidhoma at Sacate and to the Pima. They were invited because this man had always invited these tribes when he went to war. He was always successful. All who came wore their finest clothing and were armed as for war. One carried a feathered pike. When they arrived they rode around the site and then, to one side, enacted a certain battle in which the deceased had fought.

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the red gum of a medicinal plant and that which exudes at the base of arrowweeds, melting it in a potsherd. Two runners would stand, and at a signal, would each kick off their balls, racing with them to a selected point and back. It was thrown with the foot; the toes shoveled under it in the manner of the Pueblo kicking-stick, not kicked along the ground. 526 [171]

Kicking race contests with the Pima were frequent: several of them were noted in the annals (p. 141). Each tribe selected its best runner and bet heavily on him. Each was assisted by a good runner who was sent ahead, armed with a stick, before they started. The ball might be kicked off into the bushes, when the helper, who ran ahead of the racer, could strike it back into the path. These helpers would run only halfway to the distant point, rarely the whole distance. The losing tribe would always be the challenger to the next race, which was held at the victors' village. 526 648

Magic was freely used to thwart the opposing racer: as they said, this was the time people found out who were shamans. 526 648 756 789

The Pima shamans would do things to our racer. For instance, one of them would secretly sprinkle a reed full of water on the Maricopa racer before the race started "in order to drown him" so that he could not run. Or they would run ahead of him and draw a line across his path, so that he would imagine it a deep canyon which he could not cross. One of our men would clear it away by pulling a string across the line as though making a bridge. Both sides did this sort of thing to the other.

Recently a Maricopa shaman, Buffalo Bill, drew a line before the runners: "he dragged that mountain [Sierra Estrella] across there." The Maricopa racer got by, but when the Pima came up, he stood stock still: he did not know what to do. The Pima took him around the "mountain," i.e., the line, so he could race on.

A Maricopa racer told what happened to him. He was ahead of the Pima racer. Every time the latter came abreast of him, the Pima racer breathed hard. Then the Maricopa felt out of breath, as though his chest would burst, although he had not run far. A Pima bystander laid a switch lightly against the small of this Maricopa's back. He felt it as a big log: he could hardly move. Then the Pima on horses rode with their runner, while the Maricopa runner, trailing behind, just walked along. When the others saw this, a Maricopa shaman spurred up and switched him twice with a rope, whereon he found he could burst into top-speed. The Pima were so sure that they were winning that they started to take the Maricopa stakes, when the Maricopa runner dashed up and won the race.

Relay races were held, on which they bet. These were called ma'takovâk,i'wŭm. Runners of each side were posted at two points between which they ran. Maricopa runners did not wear 526 648 [525]

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Maricopa

526 [648] the curious hair ornaments Russell described for the Pima.[20] (Kutox, who had seen many Pima races, said he had never seen these among the Pima.)

[525] The hoop and pole game (hutu'ʀŭm) was played by active men all through the year. They bet on the results. The gaming ground was always at the center of a village or as near it as possible. It was not oriented to the compass points. The hoop (kapâtcω'ʀĭs) was six inches in diameter, made of a bundle of straw bound with rolled cords of inner willow bark until it was the thickness of a finger. (It was not netted.) The two poles (hutu'ʀĭc) were six feet long, an inch and a quarter thick; one distinguished by two notches encircling the butt. The hoop was rolled along the course, the two players ran after it, and simultaneously cast their poles to slide along the ground so that the hoop would fall resting on one of them. The owner of this pole got a point and rolled the hoop at the next trial. They always returned to the initial point for each cast. In rolling the hoop, it was held vertically, the fingers grasping the lower margin with the back of the hand down, the hoop resting above the wrist. It was then thrown forward and down. To count, the hoop might rest on any part of the pole but the inner edge of one side of the hoop must clear the farther edge of the pole, as among the Havasupai. Should the pole pass entirely or partially through the hoop, it did not score. But if the hoop remained with one side resting on the butt of the pole, it counted two points. The number of points to win was agreed on before the game began: four or three.

A ball game, a modified form of shinny, was played by boys and men at any time of year. Two sides were chosen, as many as ten to a side, who took their places in front of the goal lines they were to defend. These lines were at the eastern and western ends of the field, about fifty yards apart. They played with straight sticks, thirty inches long by one and a half diameter, and a ball carved from a cottonwood limb, two and a half inches in diameter. The game was called sâ'a'ntcuta'cĭg, "breaking a ball in two"; the ball, sâ'a'n; a stick, tâkuʀo'. Those on one side threw

[20] Russell, *Pima Indians*, p. 163.

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15

CHAPTER XXX.

THE COCO-MARICOPA AND THE PIMO INDIANS.

Visit from the Coco-Maricopa Indians—Camp removed to the banks of the Gila—The river dry—No grass—War party—Return to our first camp—Traffic with these Indians—Further accounts of the Oatman family—Francisco the Maricopa interpreter—Feeding the tribe—Visit from the Pimos—Religious notions of these tribes—Their manners and customs—Agriculture—Art of spinning and weaving—Manufactures of cotton—Pottery—Basket-work—Dress—Their attempts at collecting zoological specimens—Villages—Houses and mode of building—Storehouses—Horses and cattle.

In the afternoon our camp was filled with the Coco-Maricopa Indians, who had discovered us from some of their look-outs. They all manifested a friendly disposition, and seemed very glad to meet among us so many of their old acquaintances, several of the party having spent some days among them while engaged in surveying the river. The most active and important man among them was a chief named Francisco Dukey. He had been in various parts of Mexico and California, spoke Spanish fluently, and acted as our interpreter. There were three or four others who had lived for some time at Tucson, where they had picked up sufficient Spanish to make themselves understood.

[pp i-xvii, 1-212 not processed]

2:Bartlett G-8 (1850-1853) 1854
NT15 River Yumans NT15

439 I told them we wanted vegetables, fruit, green
● 648 corn, and mules; for which we would pay them in white cotton cloth, calico, red flannel and other shirts,
[244] blankets, and trinkets. They generally raise a great many fine melons; but it was too early yet for them. They brought us green corn, squashes, beans, and
[243 dried peas. We also bought of them some dried
251] corn (maize) for the animals.

648 The culinary department, as usual, seemed to have most attractions for our Indian friends, who formed a double row around the fire while cooking was going on. They also crowded into the tents, and occupied all the space about them. When night came, we expected they would leave; but they stretched themselves out on the grass, and passed the night in the camp.

132 *June 30th.* As the heat was intense, the mercury ranging from 100° to 110°, and as we had very little shade, it was thought advisable to get nearer the river, where there were more trees, and where the men would have a better opportunity to bathe, a luxury which they had enjoyed every day since leaving Fort Yuma. The Indians told me we had better
133 remain where we were, as there was no grass near the
137 river. I felt disposed to listen to them; but such was the desire of the party to be on the water that I consented to go, and gave orders to strike the tents immediately after breakfast.

By eight o'clock we set off, under the guidance of Francisco, and followed by fifty or sixty more of his tribe. After crossing a deep arroyo of sand, which is filled by the river at its floods, and pushing our way

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15

through a thick underbrush of willows, we at length reached the bank of the river, when I found the statements of the Indians too true. There were many fine large cotton-wood trees, beneath which we stopped, and which afforded us a good shade from the scorching rays of the sun; but there was not a blade of grass to be seen, and, what was worse, *the Gila was dry!* We crossed and recrossed its bed without wetting the soles of our shoes; although by digging a couple of feet, we found water for ourselves and our animals.

We now turned the animals loose to browse upon the twigs of the willows and cotton-woods, as there was no other food for them; and I sent Mr. Leroux up the stream, in search of the two great desiderata for the party, grass and water, and shade if it was to be found. In three or four hours, after making a diligent search through the bottom, he returned and reported that the river was dry as far as he had followed it, and that he had met with no grass. In fact, he was told by the Indians, that we should find no grass until we passed the Pimo villages, from twelve to fifteen miles beyond. It was so hot and dry where we were, that we did not pitch our tents, having concluded to retrace our steps in the morning to our first camp at the water-holes.

The dryness of the river was produced by the water having been turned off by the Indians to irrigate their lands, for which the whole stream seemed barely sufficient. It is probable, however, that, with more economical management, it might be made to go much further.

A party of the Coco-Maricopas remained with us

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15

to-day, who were to set off in the morning on an expedition against their enemies, the Apaches, north of the Salinas. They were gayly dressed, as is the universal custom of the Indians on such occasions, and mounted on good-looking horses. The chiefs who were to lead the band begged hard of me to lend them a few rifles with the necessary ammunition; which I had to refuse. As an additional inducement, which they thought I could not refuse, they offered to bring me a live Apache boy, and a girl too, if I wished; but having no desire for such additions to our party, I was compelled to decline the generous proposal.

July 1*st*. Our Indian friends composing the war party were up at daylight preparing for a start. They seemed to be supplied with small loaves of bread and dried meat, of which they made their morning's meal. They then decorated themselves with all the finery they could muster. Most of them had shirts of white cotton or red flannel, which they had obtained of us, and which they seemed to regard as the beau-ideal of a dress, without the addition of any other garment. Such as had their own cotton blankets, placed them around their bodies in folds, and over this wound their lariats as tight as possible; for the double purpose, I suppose, of bracing their bodies, and of protecting their vital parts from arrows. Those who possessed neither shirts nor blankets, remained as nature made them, with the addition of a little paint. On their head dresses, they had all bestowed more attention than on their bodies. Some had them plastered with clay, so as to resemble huge turbans. Others had decorated the great club of hair which hung down

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima NU29

their backs with bits of scarlet cloth, but more of them with the richly-figured sashes or belts of their own manufacture. Some again wore their hair in braids tastefully wound around their heads, intermingled with pieces of scarlet cloth; while a few, less particular as to their appearance, wore it clubbed up behind in a huge mass. The manes and tails of their horses were also set off with bits of white and red cloth. Their arms were solely the bow and arrow: most of them had a skin quiver hung across their backs; though a few carried their arrows in their girdles. There was quite an exciting time as the party were about to start; and several of the Commission desired to take their rifles and accompany them, a request which was of course refused.

Wishing to get back to our old camp in the cool of the morning, we did not wait for breakfast, but were off by five o'clock, and, after another hard tug through the sand, reached the camping ground, where we had every thing we could ask for, except shade, and water to bathe in. The latter was the greatest deprivation. The tents were again pitched, and the camp arranged as it was on the day of our arrival.

The Indians again flocked around us, and in greater numbers than before. The Pimos having heard of our arrival, many of them came also, bringing such vegetables as they had, together with *pinole*, made both from wheat and corn. Some of the pinole was sweetened with the flour of mezquit beans, which they also brought separate in small earthen vases, or *ollas*, as the Mexicans call them. The mezquit flour, which is ground very fine, has a sickish sweetness; so that, although I

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima N429

P 262 became fond of the beans in the pod, and liked to pick them from the trees as we rode along, I could not eat them when dry and converted into flour. They also brought us the fruit of the *petahaya* rolled up in masses or balls as large as one's fist. In this state it resembles in appearance the pulp of figs, and has something of the same taste mingled with that of the raspberry. We had gathered some as we came along the Gila, but had found none so good as this. All became very P [252] fond of it, and our Indian friends found a ready sale for all they brought. Jars of molasses extracted from the same were also offered for sale.

RY 648 I inquired of the Indians to-day what they knew of the murder of the Oatman family before mentioned. They remembered the affair well; indeed one of the chiefs present had accompanied the party after the committal of the murder. His statement corresponded with what I have related. They charged the Tonto Apaches with the crime, and said, "With God's permission, we will retake the two children, and restore them to the Americans." I told them they should be well rewarded, if they would do so; and that if so fortunate as to recover them, they might take them to the American Fort (Yuma) on the Colorado; or if they could not carry them there, to the Mexican commanding officer at Tucson.

Among the Maricopas, I noticed to-day three whom I had seen in Ures when there last winter, and to whom I had given notes of recommendation. They now P RY 648 showed them to me carefully wrapped up in several envelopes, and deposited in a bag of black skin. All the chiefs, both Pimos and Coco-Maricopas, have let-

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima NU29

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ters which they have obtained from passing emigrants, recommending them to the favor and kind treatment of others. They prize these certificates very highly.

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July 2d. This morning, Francisco, the Maricopa interpreter, breakfasted with me, and, from his ease at table, showed that he had been among civilized people before. He was well dressed, having on pantaloons, a shirt, and hat. He is a man of much intelligence and shrewdness, and expressed a desire to serve us. The Americans who had been through these villages before, he said, had given his people very little, although they had done much for them. They had brought the Americans wood and water, and had acted as guides, sometimes accompanying them many miles, and he himself had acted as interpreter for all parties, but had received little or nothing in return. Besides this, his people had often given corn, melons, and vegetables, to ours; but the Americans had told them they were very poor (as they doubtless were), and had neither clothes nor goods with which to reward their kindness. He said they sometimes received money from the Americans; but it was of little use to them, as they wanted *manta* (white cotton) and shirts. I told Francisco, in reply, that those he referred to were mostly families of poor emigrants, who had left their homes, and were going to California in the hope of doing better; and that before I left, if his people conducted themselves well, I would not only pay him for all I received, but would make him and the other chiefs of his tribe presents, to induce them to treat all other Americans who might pass their villages with kindness, and supply them with what they could spare.

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15

648 264 574 576 There was one practice of this chief that was not so agreeable to me, namely, that of helping his friends to the choicest bits from my table. When we took our places, they all assembled, and sat or stood gaping around. Francisco, during the meal, occasionally handed them a piece of bread or meat; and when we had finished, he coolly piled up his plate, and passed it around among his friends. At first, I was rather amused at the fellow's impudence; but on a subsequent occasion, he carried the joke still further, not only giving them what he had collected on his own plate, but stripping the table of all that remained, so as to leave nothing for my cook and servant. As our supply of provisions was limited, I had no idea of feeding so many hungry mouths, which had an abundance at home; consequently my second invitation to the chief, was the last. Yet he made his appearance regularly every morning while we remained, and gave many hints about being hungry, expressing his surprise to the cook that he did not have a seat at my table. I told him, finally, that it was not the custom among Americans, when they asked a friend to their table, to feed his whole tribe.

648 574 This man afterwards became quite a bore to us; for nothing would satisfy his avarice. I gave him shirts, pantaloons, white cotton, and calico, besides beads and trinkets for his wife and children. Lieut. Paige, also, made him some valuable presents; but he constantly asked for more, and was most importunate for *whiskey*. I told him we had none; but this he seemed to doubt, declaring that we were the first party of Americans he had ever seen that did not drink whiskey. Every

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15

junk bottle he saw about my tent or wagon, was suspected to contain the forbidden liquor; and nothing would satisfy him until he examined them himself. After finding in one lemon syrup, in another vinegar, and in a third a mixture for diarrhœa, which communicated an unpleasant pucker to his mouth, the fellow gave up all hopes of obtaining the object of his search. Much harm has been done by Americans in giving this poor and simple-hearted people intoxicating drinks; and it is a matter of satisfaction to me to state, that in my long intercourse with the Indians here, as well as at the Copper Mines with the Apaches, none ever got a drop of liquor from me, or from my camp to my knowledge.

In the evening, while a crowd of Indians were lying or squatting around my tent, I had a long talk with a Maricopa, whose name I forget (but who spoke Spanish well), on the manners and customs of his people. This man was terribly crippled, having a year before been engaged in a fight with the Yumas, in which his party was defeated. He was lanced in many places, beaten with clubs, his hair cut off, and left for dead. After the combatants had left, he revived, and by some means succeeded in getting home. He was still unable to walk, except with a long staff, but had to be lifted on his horse, and rode about with some difficulty. He was quite an intelligent man, and, while we remained, was constantly in our camp.

He said the Coco-Maricopas came here not many years before, to escape from the Yumas, with whom they were constantly at war, and by whom they had been greatly reduced in numbers. Their former range was along the valley of the Gila, on the opposite side

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima N429

Some have long strings of sea-shells or parts of shells, which are highly prized. I tried to buy some of them; but the only man at all disposed to sell asked me five dollars or a pair of blankets for a few strings, a price so extravagant that I declined to make the purchase.

The women carry their infants in cradles similar to those of other Indians. I have seen them in camp with a basket of green corn on their heads, and on the top of this the cradle and child. When it gets to be about a year old, it is carried astride on the hip, the mother holding one arm around its body. Although the men and boys go naked, I never saw a girl, however young, without clothes around its hips similar to those worn by the women.

The Indians were much amused by Dr. Webb's collection of insects, reptiles, and small mammalia, which were preserved in bottles or hanging about our tent. I told the boys to go out and collect for us any curious insects, lizards, or snakes they could find, and that I would reward them for so doing. Instead of letting the boys go, the men, in the belief that they would be well rewarded, went themselves, and in a few hours came very earnestly to my tent with a few grasshoppers and crickets. Although utterly valueless, as containing nothing new, yet Dr. Webb graciously received them, as an encouragement to prosecute their zoological researches further, at the same time informing his new recruits that lizards and horned frogs, which abound on the plateau, would be most acceptable. They now set off again, and we hoped something better from this second effort. About an hour after, some half-a-dozen sturdy fellows marched to-

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima Nu29

P RY 123 648 wards my tent in single file, with a great deal of importance. The leader advanced with a dignified air, and the Doctor got his bottles ready to receive the specimens which the six men had collected. But his expectations, if he indulged any, of adding new species to his collection, soon vanished, when the man laid upon the table two small lizards, *minus their tails*, which had been broken off in securing them. For their arduous services in the cause of science, the captors of the tailless lizards coolly demanded a shirt apiece.

P RY 622 648 Two old chiefs made their appearance to-day, and at once recognised Mr. Leroux as the person who guided Colonel Cooke and his battalion through here in 1847. Mr. Leroux also recognised one whom they called Blanco, as a chief who commanded the Maricopas twenty-five years ago, when a party of hunters and trappers from New Mexico, among whom was Leroux, had a severe fight with them, and escaped narrowly with their lives. On being reminded of it, the old chief recollected the circumstances, which he related, and which corresponded with the account of Leroux.

P RY 133 311 648 The valley or bottom-land occupied by the Pimos and Coco-Maricopas extends about fifteen miles along the south side of the Gila, and is from two to four miles in width, nearly the whole being occupied by their villages and cultivated fields. The Pimos occupy the eastern portion. There is no dividing line between them, nor any thing to distinguish the villages of one from the other. The whole of this plain is intersected P RY by irrigating canals from the Gila, by which they [312] are enabled to control the waters, and raise the most luxuriant crops.

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima NU29

P RY 171 dividing line between them; nor is there any distinguishing character in their villages. I consider that the arts of spinning and weaving, and of making pottery, now practised by both tribes, and in which they are equally expert, originated with the Pimos, who inherited this knowledge from their ancestors; and that from the earliest period, doubtless for centuries, they have occupied portions of the same valley where we now find them. In leaving their villages, I noticed on the edge of the plateau traces of former habitations, which had been abandoned for a great length of time.

P RY 177 ●648 The Coco-Maricopas took up their abode in the valley immediately adjoining the Pimos about thirty years since, from a point lower down the Gila, where they were exposed to the constant attacks of the Yumas and Apaches, which tribes, in consequence of their greater numbers, had nearly annihilated them. They came hither for protection, and formed an alliance, offensive and defensive, with the Pimos. They found the latter possessing the arts of weaving, of building more comfortable dwellings, of making better pottery, enjoying a more peaceful mode of life, than that to which they had been accustomed. These arts and habits the Maricopas gradually adopted. Their languages are totally different, so much so that I was enabled to distinguish them when spoken. The former is soft and melodious, the latter harsh and guttural. The Pimos bury their dead, while the Coco-Maricopas burn theirs. These peculiarities stamp them as distinct nations.

P RY 241 I have not cited the agriculture of these tribes as superior to that of all other Indians; although I may

3: Whited G-5 (1890) 1894 NT15 River Yumans NT15
Maricopa
Papago NU28
Pima NU29

PIMA AGENCY.

R Pi Pa 101 648

Reports of Special Agent STEPHEN WHITED on the Indians of the Gila River, Salt River, and Papago reservations, Pima agency, Maricopa Pima, and Pinal counties, Arizona, from August to November, 1890.

Names of Indian tribes or parts of tribes occupying said reservations: (a) On the Gila Bend reservation, Papagos; on the Gila River reservation, Maricopa and Pimas; on the Salt River reservation, Maricopa and Pimas; on the Papago reservation, Papagos.

The unallotted areas of these reservations are as follows: Gila Bend reservation, 22,301 acres, or 35 square miles; Gila River, 357,120 acres, or 558 square miles; Salt River, 46,720 acres, or 73 square miles; Papago, 70,080 acres, or 109.5 square miles. These reservations have been partially surveyed and some portions subdivided. They were established, altered, or changed as follows: Gila River, by act of Congress approved February 28, 1859 (11 U. S. Stats., p. 401); executive orders August 31, 1876, January 10, 1879, June 14, 1879, May 5, 1882, and November 15, 1883; Salt River, by executive order June 14, 1879; Papago, by executive order July 1, 1874, and act of Congress approved August 4, 1882 (22 U. S. Stats., p. 298); Gila Bend reservation created by executive order December 12, 1882.

[161] Indian population June 1, 1890: Gila River, 3,823; Salt River, 966 (Pimas, 641; Maricopas, 325); Papagos, 5,153; total, 9,942.

This agency comprises the Gila River reservation, occupied by the Pimas; the Salt River reservation, inhabited by Pimas and Maricopas; the Papago reservation, and the Papagos off the reservation.

Pi 175 648 342 [241]

The Pima Indians were occupying the valley of the Gila when the white man first saw them in 1539, and they have remained there, a peaceable and friendly people. For many years this valley was a place of refuge for white men, for the Pimas protected and fed them from their scanty fare. These Indians have been self-supporting. But little is given them by the government except farming implements. Their chief productions are wheat, barley, beans, and melons. The typical Pima house is shaped somewhat like an inverted kettle. It is about 20 feet in diameter, has no windows, and only one low door. The civilized and educated Pima is not contented with this kind of house; hence he makes his house of adobes, with windows, doors, tables, beds, and cupboards. About 50 adobe houses are now built each year.

Pa 175 648

The Papagos inhabited the southern third portion of Arizona and the northern part of Sonora, Mexico, when the Europeans first met them in 1539–1540. They usually have a little better houses than the Pimas. Their teachers have generally been Catholics, but they are not making equal progress with the Pimas, excepting those who are in the government schools.

R 101 648 [161]

The Maricopas came from the Yuma tribe, who live on the Colorado river in California. They at one time assisted the Pimas in fighting the Apaches in the Gila valley, living at that time about 8 miles below the Sacaton agency, but because of the lack of water for irrigating purposes they left the old reservation about 15 years ago and went to the Salt River reservation, on the south bank of the Salt river, near Phenix, where they now are. They number only 315. They are a good-for-nothing sort of people, lazy, and fault-finding.

The Maricopas are decreasing in number.—C. W. CROUSE, United States Indian agent.

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The agency buildings at Sacaton are of adobe; one two-story, used as a dwelling, valued at $4,000; another of one-story, containing the agent's and the physician's offices, valued at $500; one used as a storeroom, $1,500; one as a blacksmith's shop, value, $600; sundry others used for storage, value, $300; total value, $7,100. The dwelling is in fair condition, and the others specified are in good condition.

GILA RIVER AND SALT RIVER RESERVATIONS.

Pi 131

The Pima tribe of Indians are on two reservations in Arizona, the larger commencing at the junction of the Gila and Salt rivers and running east on both sides of the Gila river about 32 miles, with an average breadth of 10.66 miles, containing 558 square miles or 357,120 acres. Along with the Pimas at Salt river are 315 Maricopas, and they will be considered as one people in writing about them. The southern limit of this reservation is latitude 33° north. The Salt River reservation lies about 12 miles east of the city of Phenix, and is mostly on the north side of the Salt river, extending easterly about 15 miles, and contains 73 square miles, or 46,720 acres.

Pi 13 241

About one-eighth of the Gila River reservation is mountainous, the remainder an arid waste. During the rainy season, however, sufficient grass is produced on the greater part of the reservation for pasturage for a limited number of animals. In the year 1890 about 6,000 acres of land were cultivated, yielding good crops of wheat and barley wherever the water supply was sufficient.

The Salt River reservation is similar to the Gila river country, except that a larger proportion of the surface is mountainous. During the dry season the bed of the Gila is often dry in places. The imperfection of any irrigating system yet devised by the Indians tends to reduce the agricultural product of the reservation from year to year. Below this agency 21 farms, which produced more than 400,000 pounds of wheat in 1889, have produced but a few pounds in 1890, on account of the scarcity of water when the crops were growing.

The altitude of the agency and this portion of the reservation is about 1,100 feet. The highest temperature for 1890 was 107°, and the lowest 28°. No record of the rainfall was kept, but it is believed that the quantity is very nearly the same as that recorded at Phenix, 40 miles distant, which was about 8 inches.

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a The statements giving tribes, areas, and bona fide agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 454–455. The population is the result of the census.

3: Whited G-5 (1890) 1894 NT15 River Yumans NT15
Maricopa
Pima NW 29

P R 135 these metals exist within the limits of the several reservations. A few adventurers claim that if the Indian title to the land could be extinguished enterprising miners would soon develop paying quantities of the precious metals, but such statements need verification.

P R 764 CUSTOMS AND RELIGION.—Should one of the tribe die, it was formerly the practice to burn the tent, hunt and kill all the animals owned by the deceased, and destroy all his property; but such practices have been abandoned within the past 15 years. Their mode of burial now is to dig a grave 5 or 6 feet in depth, then dig a vault at one side large enough to receive the body, fill the grave, and cover it with poles or brush, probably to prevent the violation of sepulture by the coyotes. Several such Indian burying grounds may now be seen on the Gila River reservation.

P R 797 Viewed from a religious standpoint, a steady advance has been made within the past 18 years, though the progress has been slow. The Presbyterian church has erected a small adobe chapel at this agency, in which Sunday school and other services are held every week and are well attended. In addition, a small adobe chapel has been erected and partially completed at Blackwater village, about 12 miles east of the agency, but within the limits of the reservation, with a church membership of 22, about equally divided between the sexes. The Pimas have 2 church buildings, valued at $2,000.

P R 177 262 342 PROGRESS.—The material and economic progress made by the Pima and Maricopa tribes within the past 15 years is quite noticeable. Formerly all carcasses of horses and mules which fell on the great road stretching along the south bank of the Gila river, through what is now the Pima reservation, were quickly appropriated by the Indians and used as food. Their dwellings were then miserable huts, built of brush and weeds; now there are nearly 100 adobe houses, and a large number of their huts are built of willows and sticks, well plastered on the sides and roof with adobe, those among them who can do so building houses in the Mexican style. According to a count made July 1, 1890, out of 580 dwellings of all kinds 80 were adobe houses.

P R 177 ● 648 241 The agent is encouraging improvements by issuing a new wagon to each Indian who builds a house, imposing the condition that the wagon shall be properly cared for and housed. On the fulfillment of certain other conditions he issues a plow or harrow, thus encouraging improved methods of farming. The Indians quite readily avail themselves of these opportunities, and since September 1, 1889, there have been issued 22 wagons, 12 sets of harness, 30 plows, 200 shovels, 200 hoes, 50 iron rakes, 100 axes, 100 sickles, and 40 swamp hooks. The Pimas are self-supporting, receiving no rations or annuities and no gifts from the government except farming tools, and their desire for these implements shows the progress that is being made in agriculture among them.

P R 177 291 [822] [302] In dress great progress has been made in adopting that of the whites. Probably one-half of the men wear shirts, pants, shoes, and hats; one-third go barefoot; rarely one may be seen at his cabin without covering to the legs. Some of the children wear very little clothing. The women wear no shoes in warm weather. A scanty skirt, with blouse waist, suffices for their covering, except that they wear a shawl, or a cheap substitute for one, drawn around their shoulders without folds and falling to the knees. No covering for the head is worn except when the shawl is drawn over it. Red is the prevailing color of the dress; the brighter it is the more desirable it will be. The hair is parted in the middle and combed back, and is usually worn long by both sexes, but the men have been encouraged to cut their hair short and wear hats, and efforts in this direction are meeting with some success.

P R 177 273 548 [579] [648] MORALS OF THE PIMAS AND MARICOPAS.—Drunkenness, prostitution, theft, and gambling may be classed as the prevailing vices of these Indians. According to the best authority attainable drunkenness is on the increase among the Pimas. The cause of this increase may be traced to contact with the whites, who sell them intoxicants. They manufacture a cheap fermented liquor from corn or cactus fruit and indulge in drinking at their dances; but drinking does not appear to be more common with them than among the whites, and, indeed, one has but to stand by any of the many open bars of the territory to become convinced that drinking prevails extensively among the superior race. Cases of prostitution are too common, but do not seem to be increasing. Instances of brawls and quarrels are not frequent unless some of the parties are drunk. Fifty Indian boys attending school will pursue boisterous games day after day and never engage in a quarrel or a fight. The Pimas as a tribe are peaceful, and claim that they never warred with the whites, but were obliged to take up the hatchet against their ancient enemies, the Apaches, in order to preserve their existence, and having quieted them, they returned to their peaceful avocations.

P R 164 DISEASES.—The tribe is more or less tainted with venereal diseases. The Indians are scattered over the reservation, and the agency physician attends to but a small portion of those who are sick. No reliable statistics of diseases and deaths have ever been collected, and it is impossible to determine with any great degree of accuracy the proportion of deaths resulting from the several diseases or accidents. The agency physician reports the diseases as scrofula, consumption, conjunctivitis, and syphilis. Rheumatism prevails to some extent, but owing to the mildness of the climate it is not as prevalent as among tribes farther north. Scrofulous swellings on the neck and scrofulous ulcers are often seen. One old resident thinks that from 10 to 20 per cent of the deaths are due to consumption. The physician claims that a large majority of the cases of scrofula and conjunctivitis can be traced to a syphilitic taint.

P R [755] The Indians can not be relied upon to administer medicines furnished and prescribed by the physician. A large majority of them lack faith in prescribed remedies. They prefer the singing and howling of the medicine man.

101 Maricopa being their Pima name.
175 Emory states that they have moved gradually from the Gulf of California to their present location in juxtaposition with the
175 Pima, Carson having found them, as late
648 as 1826, at the mouth of the Gila. They joined the Pima, whose language they do not understand, for mutual protection

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MARICOPA WOMAN. (AM. MUS. NAT. HIST.)

against their kindred, but enemies, the Yuma, and the two have ever since lived peaceably together. In 1775 the Maricopa and the Yuma were at war, and as late as 1857 the latter, with some Mohave and Yavapai, attacked the Maricopa near Maricopa Wells, s. Ariz., but with the aid of the Pima the Maricopa routed the Yuma and their allies, 90 of the 93 Yuma warriors being killed. After this disaster
101 the Yuma never ventured so far up the
[114] Gila. Heintzelman states, probably correctly, that the Maricopa are a branch of the Cuchan (Yuma proper), from whom they separated on the occasion of an election of chiefs (H. R. Ex. Doc. 76, 34th Cong., 1857). Like the Pima, the Mari-
[171] copa are agriculturists, and in habits and customs are generally similar to them.
175 Venegas (Hist. Cal., II, 182, 185, 192, 1759)
131 states that about 6,000 Pima and Coco-
161 maricopa lived on Gila r. in 1742, and that they extended also to the Salado and the Verde; they are also said to have had some rancherias on the w. side of Colorado r., in a valley 36 leagues long. Garcés estimated the population at 3,000 in 1775. There were only 350 under the Pima school superintendent, Arizona, in 1905.

175 By act of Feb. 28, 1859, a reservation
648 was set apart for the Maricopa and the

5:Hodge E-4 (no date)1959
NT15 River Yumans NT15
Maricopa

175 Pima on Gila r., Ariz.; this was enlarged
648 by Executive order of Aug. 31, 1876; revoked and other lands set apart by Executive order of June 14, 1879; enlarged by Executive orders of May 5, 1882, and Nov. 15, 1883. No treaty was ever made with them.

103 The following rancherias and other set-
361 tlements at different periods are judged, from their situation, to have belonged to the Maricopa tribe: Aicatum, Amoque, Aopomue, Aqui, Aquimundurech, Aritutoc, Atiahigui, Aycate, Baguiburisac, Caborh, Caborica, Cant, Choutikwuchik, Coat, Cocoigui, Cohate, Comarchdut, Cusburidurch, Cudurimuitac, Duextumac, Gohate, Guias, Hihama, Hiyayulge,

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MARICOPA YOUNG MAN AND WOMAN

Hueso Parado (in part), Khauweshetawes, Kwatchampedau, Norchean, Noscaric, Oitac, Ojiataibues, Pipiaca, Pitaya, Rinconada, Sacaton, San Bernardino, San Geronimo, San Martin, San Rafael, Santiago, Sasabac, Shobotarcham, Sibagoida, Sibrepue, Sicoroidag, Soenadut, Stucabitic, Sudac, Sudacsasaba, Tadeo Vaqui,

[P 806 B]

/81/

The Maricopa

Customs, Arts, and Beliefs

101 131 The Maricopa are a small tribe of Yuman stock living as neighbors of the Pima, chiefly in the valley of the Gila in southern Arizona, though a few make their home on the Salt River reservation east of Phoenix. Maricopa, Yuma, and Mohave tradition, while vague on the subject, relates that the Maricopa 101 173 once lived on the Colorado river between the Mohave and the Yuma. Possibly they were a part of the latter, rather than a separate tribe. Enemies of both the Yuma and the Mohave, they were gradually forced from their home country to the Gila and up that stream. Their removal from the Colorado to their present home [167] was not accomplished at one time, but represented a series [648] of movements up the Gila, until eventually an alliance was made with their old-time enemies, the Pima -- an alliance of great benefit to both tribes, for it enabled them more successfully to resist the marauding Apache. The Maricopa separation was much more recent than that of the Havasupai and Walapai from the parent body, [144] for the Maricopa still bear close physical resemblance to their Yuma and Mohave kindred. Furthermore, the mythology of the Maricopa also indicates comparatively recent association with these two tribes. When noted by Father Garcés, in 1775, they had not progressed farther eastward than Gila Bend.

177 The mythological, ceremonial, and religious concepts of the Maricopa, although primarily Yuman, show some effect of their close contact with the Pima. In mode of living they are much like their neighbors, and show few traces of their Yuman ancestry. /82/ Morally, too, they differ widely from the Yuma, being exceedingly strict, while the latter are notoriously lax. The Pima type of dwelling was adopted by them, [285] and their knowledge of basketry evidently came from the same source, for this art, although exhibiting somewhat greater skill in execution, shows identity in form, design, and material with that of the Pima. 323 They make a great deal of pottery: large jars for storing water 415 in the houses, smaller ones for carrying water on the head, and [482] cooking pots of many sizes.